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INSTRUCTIONS

For the USE of a

Young Lady of Quality;

OR,

The IDEA *of a Woman of Merit.*

Written in *French* by the Marquis of *Chetardye*;
Now first Tranſlated into *Engliſh*.

'Tis not a Set of Features, or Complexion,
The Tincture of the Skin, the WISE *admire;*
Beauty ſoon grows familiar to the Lover,
Fades in his Eye, and palls upon his Senſe!
The virtuous Virgin towrs above her Sex,
With ſpotleſs Beauty ſhines divinely fair;
While ſtill the lovely Maid improves her Charms,
With inward Greatneſs, unaffected Wiſdom,
And Sanctity of Manners:— Heavenly Goodneſs,
Shines out in every Thing ſhe acts or ſpeaks;
While winning Mildneſs and attractive Smiles
Dwell on her Looks, and, with becoming Grace,
Soften the Rigour of auſterer Virtue!

Mr. *Addiſon's* CATO.

EDINBURGH,
Printed by W. CHEYNE, for the AUTHOR. 17[illegible]

Traité de la chasteté

BJ
1682
.T863

To the RIGHT HONOURABLE,

JANET

COUNTESS of

WEMYSS.

MADAM,

GOODNESS without Power, is a Pain to the Poſſeſſor, and can be of no Significance to the Happineſs of Mankind; Power without Goodneſs implies only a boundleſs Capacity of doing Miſchief: But when theſe two Qualities unite, they bleſs Mankind in Proportion to their Degrees, and conſpire to form that Character which in this World moſt nearly reſembles the DIVINE.

IT is the uſual Manner, on Occaſions of this Nature, to form magnificent Characters, and laviſh all the Arts of Panegyrick. Your LADYSHIP's *Character*

racter needs nothing of this Kind; but you will allow me, MADAM, *without offending either Yourself, or the World, to add, That whenever the Attempt shall be made by a more equal Hand, of representing You in Your just and amiable Light; all those Perfections of Mind, and Graces of Person, that distinguish and adorn You, will be less conspicuous than the Humanity of Your Disposition, and that happy Benevolence, that equally promotes Your own Peace, and the Happiness of those who are honour'd with Your Acquaintance, or seem entitled any Way to deserve Your Relief.*

IT is with Pleasure, MADAM, *that at the same Time I have Your* LADYSHIP's *Permission to throw this* Essay *under Your favourable Protection; I have also the desir'd Opportunity of acknowledging, in this Manner, my great Obligation to Your Goodness, and of discovering the sincere Esteem and Respect with which I am,*

MADAM,

Your LADYSHIP's

most obliged faithful Servant,

S. BOYSE.

IN

INSTRUCTIONS

For the Uſe of

A young LADY *of Quality*, &c.

PIETY is a Virtue ſo eſſential to the Happineſs of Mankind in general, and of that of the Fair Sex in particular, that, without it, the Advantages of Birth and Fortune too often prove but ſo many Miſchiefs and Snares. Indeed it is not eaſy to conceive, how a young Lady, in the Bloom of Beauty, and expos'd to a thouſand Hazards and Sollicitations, of which her perſonal Perfection is the innocent but unhappy Cauſe, can long defend herſelf by the ſole Aſſiſtance of her Reaſon. Her Enemies are the more dangerous, the leſs they appear to be ſo; and ſhe has every Thing to apprehend from thoſe, who employ all the Arts of Complaiſance and Submiſſion to obtain their End.

FORMERLY there was a Kind of Idol, or Deity, call'd *Reputation*, from whom your Sex received

no inconsiderable Support, at least their Regard or it obliged them to keep great Measures with espect to Decency, and preserve themselves rom publick Censure. But insensibly this Caution has yeilded to the prevailing Force of Custom and Example, and it is now thought a sufficient Excuse for a Lady's Weakness, to plead the Merit, or good Qualities, of those who have riumph'd over it.

Estimate by this, Madam, the Situation of a young Lady of Birth and Fortune, at her first Appearance in the *Grand Monde*, subject to the ecret Disturbance of her own Passions, and liable to the Importunity of those she has rais'd in others, unconfin'd by the Laws of Piety, and either indifferent with regard to Reputation, or not fully appris'd of the Value of it. Establish, hen, *Piety*, as the Basis of your Conduct, I mean, a calm and solid Sense of Religion, free rom Scepticism on the one Hand, and Superstition on the other; and be assur'd, that, without his Foundation, the severest Virtue cannot be nswerable for its own Security.

Do not from hence, Madam, imagine, that would have you think yourself unfortunate in hat uncommon Share of Beauty Heaven has estow'd upon you. I own, those, to whom it as deny'd this Favour, are, in my Opinion, happier, by the Advantage of being less expos'd; but s this is owing to their being less taken Notice f, there is the less Merit in it. The World is pt to look on their Reservedness as a Kind of onstraint, for which it is no Way obliged to hem; and whenever they are so unhappy as to

forfeit

forfeit their Virtue, they are sure to be condemn'd without Mercy.

Beauty, Madam, is the Gift of Heaven, for which you owe it no less Thanks, than for its having form'd you without any personal Blemish. It is your Duty to take Care of it, but not with Anxiety; to consider it as the superfluous Bounty of indulgent Providence, and be always prepar'd to resign it, when the same Authority shall think fit to take it away.

I am no Enemy to those Ornaments of Dress that are suitable to your Age and Quality. Since Custom has establish'd such Things in that World which you live in, it is a Point of Prudence to accommodate your self to the Fashion. After all, it is not the Choice or Colour of a Ribband, the Adjustment of a Curl, or the Position of a Patch, which produce such ill Consequences (1). An irregular Carriage, an artful Glance, an affected Air, all the subtil Methods employ'd to engage a Lover, purposely to display your Vanity in the Conquest, or sooth your Pride, by giving him Pain; these, Madam, are the fatal Signs I would have you most carefully avoid.

It is by such Marks so many Ladies are enroll'd in that numerous Society, the Members of which

(1) The Archbishop of *Cambray* is of a very different Opinion on this Head. He was too great an Admirer of the true Beauty and Simplicity of Nature, to approve the Inconstancy of Fashions that reigns in *France*. His Sentiments on Dress and Beauty are worth the Perusal, in the 10th Chapter of his Advice to a Daughter.

which go under the Denomination of *Coquettes*, No very amiable Character, MADAM, for a Lady of Quality, whoſe Sentiments ſhould be anſwerable to the Dignity of her Birth. —— To confirm in you a laſting Contempt and Averſion for the Title, allow me to mention a few of the Qualities, commonly found in Ladies of this *Claſs*, and you will find, that an Underſtanding tainted with Levity, is join'd with a Heart intoxicated with Pleaſure; That their Souls are void of Humanity, and incapable of Friendſhip; That they have Reaſon without Reflection, a narrow Judgment, and unbounded Vanity; That their Wiſhes are extravagant, and their Paſſions indirected. In ſhort, that fooliſh Jealouſies, and frivolous Converſation, diſſembled Goodneſs, with perpetual Hypocriſy, a cold and malicious Way of praiſing others, to be flatter'd themſelves, a Profuſion of Words, or rather a complaiſant Kind of Jargon, with which they entertain the World, moſt or all of thoſe, are the infallible Symptoms of a Mind diſtemper'd with Coquettry.

IT is not, however, MADAM, by theſe Means, that the Eſteem of Men of Merit and Honour is to be gain'd, and yet it is their Approbation only is worth the Acquiſition. But how deſireable ſoever that may be, I would not have you to be too ſollicitous to obtain it. Leave your Beauty and Virtue to procure it for you, without troubling your ſelf farther, than the Care of always deſerving it: When you come to beſtow thoſe Aſſiduities on your Perſon, in which Cuſtom has indulg'd your Sex. Let the Manner of Dreſs, rather be calculated to appear like

thoſe of your own Quality, than with any Ambition of excelling this Way, much leſs with any View of being particular. Let it be your principal Care, in the ſtricteſt Manner, to obſerve the Rules of Decency. Let all your Actions carry in them an Air of that internal Wiſdom and Modeſty, that never fail to charm and improve thoſe who behold them. Let your Behaviour be affable, and without Conſtraint. Treat none with your Severity, but ſuch as may deſerve it by failing in the Reſpect they owe you; and, great as your Beauty is, regard it as greatly inferior in Value and Importance to the Worth of your Mind.

To tell you, that the one is uncertain and tranſitory, and that the other is inſeparable from your Exiſtence, would be to repeat to you a Truth as old as the Creation. I would rather chuſe to point out to you the excellent and ſuperior Nature of your Soul, and the Obligations you lie under by rightly improving that, to adorn the high Rank you are plac'd in. This will be no eaſy Task, MADAM, if you do not early accuſtom yourſelf to underſtand, and cultivate this nobler Part of you, and take a ſecret Pleaſure in the Reflection, That, exalted as your Birth is, it is yet ſurpaſs'd by the native Grandeur and Magnificence of your Soul.

READING will be a conſiderable Help to you in this Caſe. The only Difficulty is, how to make a right Choice for yourſelf. There are ſome Books, I think, indifferent; ſuch as thoſe that treat of Hiſtory, Travels, and ſome few Pieces in the *Belles Lettres*, that have been written by Men of Politeneſs and Gallantry, in Hono-

nour of your Sex. These, I think, you may safely read (for I would not confine you wholly to Books of Morality and Devotion) but I would have you read them rather for Amusement than Instruction; to quote them seldom; and, particularly, avoid the Appearance of a Character so ridiculous as that of a female Pedant. There are other Pieces I would wholly exclude out of your Closet; and such I reckon all Treatises of Philosophy, and Romances. The first can only serve to confuse and disturb your Judgment; and the last to corrupt the native Goodness and Innocence of your Heart. But, if you will believe me, the best Books in the World will be less serviceable to your Improvement, than the select Conversation of a virtuous and experienced Friend, who can communicate her Reflections to you without Reserve, and to whom you can as freely discover your most secret and important Affairs.

'Tis such a One, Madam, will inform you, that the two Qualities most valuable in your Sex, are Calmness and Good-Nature; and that, with these (provided she does not want Sense) a Lady will be always agreeable. I have no Design, in saying this, to confine the female Genius. I know there are many of your Sex capable of forming the highest Enterprizes, or of attaining the sublimest Sciences. But, in my Apprehension, our Sex, as well as yours, are apt to mistake themselves as to this Point. It is not of such Consequence, to have the Genius enterprising and lively, as to have it rightly turn'd, and thoroughly form'd, so as to know where our Happiness, and pursue it by steady and rational Methods.

Methods. Whereas, but too often, the shining Qualities of the Mind, instead of assisting us for this Purpose, prejudice or mislead us, and frequently hurry us into those Indiscretions, that may not improperly be call'd *the Precipices of a Court.*

I would by no Means, Madam, from hence, be thought to reduce you to Talents unbecoming your Station. All I mean is to convince you, that the most true, as well as useful Knowledge, consists in the understanding our Duty well, and preserving the Limits Nature has prescribed to us. Whatever carries you beyond these is often dangerous, and always unnecessary. Of what Consequence, for Example, is it for you to know the Difference betwixt the *Ptolemaick* and *Copernican* Systems? Or in what Manner Storms and Lightning are produc'd; with a Thousand other Doctrines of equal Insignificancy.

It is not so easy a Task to direct you, Madam, what Turn your Genius should take. The Temperament of the Mind, in this Case, depends very much on the Constitution. All I can venture to say, is, that, were I at Liberty to give my Opinion in so delicate a Point, you would prefer the pensive Disposition to the gay. Not that I think Vivacity wants its particular Charms, but we live in an Age wherein People are obliged to appear, at least prudent, so early, and consequently the Season of Pleasure and Diversion is so short, (1) that I think the serious Manner is the more eligible of the Two. The

(1) To understand this Passage, it is necessary to observe the Time when it was written. *My de Maintenon*

The grave Ladies, perhaps, Madam, have no Reaſon to overvalue themſelves on this Deciſion. The Levity of the Gay, is a Flame that ſoon evaporates, and ſeldom leaves any ſtrong Impreſſions on the Mind. It is otherwiſe with them; as they are ſubject to make more laſting Engagements; and, that their Lovers imagine themſelves ſafe againſt Inconſtancy, they neceſſarily are more expos'd.

'Tis on this Occaſion you can never be too much on your Guard. The Beginning of an Amour, between two Perſons of Quality and Merit, has ſomething in it ſo apparently juſt; it is ſo natural to like an amiable Object, eſpecially when we know we are ourſelves belov'd by it firſt; and if Virtue did not interpoſe, there is ſo much of Sincerity and Gratitude in doing ſo, that the utmoſt Precautions ſeem requiſite againſt a Paſſion, whoſe Progreſs is as difficult to ſtop, as 'tis eaſy to ſuppreſs in its Original.

The ſureſt Way, Madam, is carefully to inſpect your own Inclinations, and, by a due Reflection on the Conſequences, ſtifle the firſt Emotions of this Kind in your Breaſt. Conſider, your Choice and Eſtabliſhment in the World depend leſs on yourſelf than on thoſe to whom you owe your

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tion had then an abſolute Sway at the Court, and as that Lady was a remarkable Devotee, the whole Court put on ſuch extravagant Airs of Hypocriſy, that when they came to be expos'd by *Moliere*, in his *Tartuff*, the King was obliged to yield to the Party, and bid the Play.

your illuſtrious Birth (1). But beware of carrying this Caution ſo far as to give your Virtue a ſullen and gloomy Aſpect. I would not have you, for this Reaſon, look on the other Sex as Monſters and Enemies, or receive their Compliments and Civilities as ſo many Injuries and Affronts, provided there be nothing in them extravagant or ridiculous; but that they are attended with good Manners and Reſpect, they ſhould not be offenſive to you. But, you will ſay, the Queſtion is, how you ſhall diſtinguiſh and return them?

'Tis here, MADAM, you will find Occaſion for all the Delicacy of your Underſtanding. Avoid, above all Things, carrying ſuch Converſations to any Length. Let your Anſwers be ſhort and general, attended with an obliging Manner; and endeavour, as ſoon as poſſible, to divert the Diſcourſe to ſome other Subject. It is only the Talent of your *Country-Ladies*, to affect an aukward Kind of Ridicule on this Article, and puſh on the Diſpute till they have forced their Admirers to quit the Field.

It is a common Miſtake, that, by the Vivacity of their Wit, or the Sprightlineſs of their Repartees, your Sex diſcover themſelves to moſt Advantage.

(1) The Lady, to whom the Marquis of *Chetardye* inſcribed this Treatiſe, was *Mademoiſelle de Nantes*, natural Daughter to *Lewis* XIV. by *Frances Athanaſia de Roche Chouart*, Marchioneſs of *Monteſpan*, and Daughter to the Prince of *Mortemar*: She was born in 1673. and married to *Lewis* Duke of *Bourbon* in 1685. She was legitimated by the King in 1681.

I would rather, Madam, advise you, when Things are ſaid, which are improper for you to take Notice of, by a ſeeming Ignorance, to ſhew that your Diſcernment alone is the Cauſe of your Silence. There is more Merit in ſuch a Behaviour than is commonly imagin'd: For every one is naturally fond of their own Sentiments: They often riſe ſo ſuddenly, it is not eaſy to ſuppreſs them: And, as the Reſtraint coſts us ſome Pain, others will do us the Juſtice to place it to our Account.

Jealousy is another Paſſion very fatal to your Sex. It ſeldom fails being attended with Malice and Envy, two of the blackeſt Diſpoſitions can deform the human Soul. There is a great Number of Ladies, to whom it is inſupportable to hear the leaſt Good ſpoken of one who is abſent; and this has ſo prevailed in the World, that our Sex think themſelves obliged to keep great Meaſures, on this Occaſion, when in Company with thoſe whoſe Reſentment they may fear, or whoſe Favour they deſire to preſerve. But, can any Thing be more weak or ridiculous than ſuch a Conduct? Can you believe, Madam, the juſt Praiſes, given to the Merit or Beauty of another, will diminiſh your own? Or can you poſſibly imagine, that you are the ſole Perſon in the World who poſſeſs thoſe Qualities in Perfection? If you think yourſelf intitled to the Applauſes beſtow'd on the abſent Lady, ſhould you not taſte a ſecret Satisfaction in finding yourſelf commended in the Perſon of another, without any Expence to your Modeſty? And, if you think the Lady is flattered, not the Caſe equal? Does the undeſerved Praiſe receive, the leaſt Injuſtice or Prejudice to you?

But

But ſelf-Love is too delicate to hear Reaſon on this Article. The uſual Method, on ſuch Occaſions, is, to take the Alarm, to exclaim againſt the Perſon commended, to enumerate all her Foibles, and, if that be not ſufficient, to inſinuate Faults of your own Invention, heightened with all the Aggravations witty ill Nature can beſtow, till, before the Company breaks up, the envied Rival is made as deform'd and diſagreeable as ſhe is wiſhed to be. — What is the natural Conſequence of all this? There are always People charitable enough to carry the Intelligence. She takes the Opportunity of inveighing, in her Turn, and, perhaps, enjoys her ſeparate Triumph. Parties are called in, on both Sides, to maintain the Quarrel, to which Truth and Humanity are daily ſacrificed; and thus the loveliest Part of the Creation, by their private Feuds, diſturb that Peace and Harmony they ſeem deſigned, by Heaven, to have eſtabliſhed and improved.

Do you, MADAM, act in a more generous Manner. Speak well of all you can; at leaſt, lay it down as an inviolable Rule, to yourſelf, to ſpeak ill of none. Reflect how ſacred and tender a Thing Reputation is (1), and how cruel it is to trifle with it. Conſider, that, without Goodneſs, you

(1) ——— Good Name, in Man or Woman,
Is the immediate Jewel of their Souls. (thing;
Who ſteals my Purſe, ſteals Traſh; 'tis ſomething, no-
'Twas mine, 'tis his; and has been Slave to Thouſands:
But he that filches from me my Good Name,
Robs me of that which not enriches him,
But makes me poor indeed. ——— *Shakeſpear*

you can never be engaging; and that, without this laſt Quality, tho you had the Form of a *Venus*, you will never be truly amiable. Do not imagine, that Goodneſs and Wit are two incompatible Qualities. This is a falſe Maxim, owing to the Libertiniſm of the Age. Believe me, Panegyrick requires more Spirit and good Senſe than Satyr. But ſuppoſe it were otherwiſe, is it not more deſireable to abate a little of that Vivacity, than diſplay it at another's Coſt, who, by that Means, is in ſome Meaſure authoriz'd to make Repriſals, which are often more prejudicial to you than to herſelf.

THERE is a Jealouſy of another Kind, which, (tho at preſent does not concern you) I think very proper to caution you againſt; I mean, that, MADAM, which frequently happens in the conjugal State. It is diſhonourable on either Side, but eſpecially on yours, to give Occaſion for it; and it is very uneaſy to bear it. A virtuous Woman will never heſitate in her Choice, but chuſe rather patiently to ſuffer an Injuſtice of this Nature, than once entertain a Thought of returning, much leſs of committing it. I know there are ſome Tempers, in whom this Paſſion is ſo exquiſitely violent, and ſelf-tormenting, that a Lady had need of no ordinary Proportion of Wiſdom and Patience to endure the Trial. But, on the other Hand, I am inclin'd to believe theſe uneaſy Suſpicions too often are owing to the irregular Conduct of your Sex before Marriage, and thoſe dubious Reputations they bring their Husbands along with their Portions. For this Reaſon, let me conjure you to be moſt vigilant over your own

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Conduct, and ſuffer no Day to paſs, without being accountable to yourſelf for what has happened.

If it be your ill Fortune to have a Husband, whoſe Fidelity is not ſuch as you may juſtly expect, I would by no Means have you appear inſenſible of your Wrong; that would diſcover an Indifference, very inconſiſtent with your Character, and the Tenderneſs due in that Relation. But let your Complaints be addreſs'd to himſelf alone, timed to the beſt Advantage; and, above all, avoid the leaſt Sharpneſs or Reſentment in your Manner of Expoſtulation. Uſe the ſofteſt Terms, and the gentleſt Methods you can think of, to regain his Affections, and recal him to his Duty. If, for your mutual Misfortune, they prove unſucceſsful, you will at leaſt gain this conſiderable Advantage, that tho you ſhould loſe his Heart, you will, in ſpite of his Inconſtancy, ſtill preſerve his Eſteem.

When a Breach of this Kind happens, a Lady, who is in any Meaſure agreeable or deſerving, will always find but too many who will intereſt themſelves in her Cauſe. By ſome ſhe will be told, *It is a ſurpriſing Thing, that one with her Accompliſhments, who might have made ſome Man of Merit happy, ſhould meet ſuch ill Uſage.* Others will hint to her, *That it is amazing to all the World, to ſee a Man, who ſhould think no Sacrifice too dear for her Eſteem, taken up with a Creature in every Reſpect ſo much below her; that this is an undeniable Proof of the ill Taſte of Husbands.* With a great Deal more of the ſame Kind, which People are ready to ſay, on ſuch Occaſions, to thoſe who will take the Pains to hear them. After the Task of Sympathizing

pathizing is over, Advices are propoſed to the ſuffering Lady; and, in order to diſpoſe her to the Law of Retaliation, ſhe is told, *That it is ſometimes proper to let Husbands know ſuch Things are not to be tamely born; That it is always in a Lady's Power to revenge herſelf; That frequently ſuch a Conduct has better Effects than continual Forbearance and Moderation; and that, after all, if a Husband prove irreclaimable, a Woman may be diſpenſed with for a little Indulgence on her Side.* When the Rival is ſufficiently ſatyrized, they begin the Deſcription of the Huſband; but great Meaſures are obſerved in this Point, leaſt the Lady's Virtue ſhould take the Alarm. At firſt his Inconſtancy only is blamed, next, if he has any perſonal Faults, they are introduced to ſet off the Praiſes beſtowed on the Lady herſelf. If ſhe is good enough to hear all this patiently, or, at leaſt, with Indifference, the Deſign goes on; hetherto all ſeems fair and generous. It ſeems only the ſincere Concern of a Friend, who zealouſly eſpouſes her Intereſts, who eſteems her good Qualities, and kindly ſhares in her Sufferings; who is ſo diſintereſted himſelf, as to juſtify her Conduct in all Converſations; and ſo touched with her Grief, as to endeavour to divert it by all the Entertainments and Amuſements he can procure her. The Lady, by the Value ſhe places on all theſe obliging Marks of an extraordinary Friendſhip, throws herſelf off her Guard, and gives the Opportunity to the concealed Admirer, he has ſo long wiſhed for, of laying aſide the Mask. The diſguiſed Friend and Counſellor, now ſecure of her Confidence, and emboldened by her Eſteem, avows his Flame, and claims a Share in her Heart

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he has no just Title to, but has obtained by Flattery and Fraud. I own, Madam, that Persons of your Rank seem exempted from any Hazard of this Kind; but, believe me, the Respect due to your Quality is not always a sufficient Security; and we live in so adventurous an Age, that, if a Lady discover the least Weakness this Way, there are but too many ready to turn it to their own Advantage.

When a Difference of this Kind arises, a Lady has very great Measures to observe, with respect to the World; for tho' nothing is more natural to us, than to like those who pity or sympathize with us in our Sufferings; yet Virtue strictly requires we should bear this Affliction alone, and forbids a Lady, upon any Account or Consideration whatever, to hear her Husband reflected on in her Presence, let her Cause of Complaint be never so well grounded. In short, Madam, the best Method can be taken; in so critical a Case, is to avoid saying any Thing yourself on the Subject, which will sufficiently discourage others from using that Liberty. Silence is here a Piece of the greatest Prudence; for if a Lady speak well of her Husband, at a Time when it is publickly known there is no good Understanding between them, it will be thought either great Weakness or Hypocrisy; and, if she complains, who does she expect will do her Justice? Your Sex are such ill Politicians, that you are seldom true to one another; and the same Persons, who to herself aggravate the Justice of her Complaints, will perhaps be the first, in another Company, who shall endeavour to make her appear ridiculous.

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This may convince you, how uncertain it is to truſt to ſuch Friendſhips, as what was ſaid before will, I hope, be ſufficient to ſhew you, how dangerous it is to caſt yourſelf upon the Pity of the Men.

I WILL allow, MADAM, I think there are very few, in their right Senſes, who could be capable of forming any Deſigns upon your Virtue. But Men are too often betray'd into ſuch Views, by inſenſible Degrees, and hurry'd, by the Violence of their Paſſions, into Projects, which, on maturer Deliberation, they would never have conceiv'd. What to Day appears to be Gratitude, or Eſteem, or Compaſſion, perhaps To-morrow alters its Shape, and degenerates into Love; and, ſince we find our Paſſions thus ſubject to Alteration, there is no being anſwerable for ourſelves. Your ſureſt Way is, to ſhun all Engagements that are in the leaſt ſubject to Suſpicion. Tho' it muſt be confeſs'd this is an unhappy Neceſſity, that thus obliges the two Sexes mutually to diſtruſt each other, and ſets Limits betwixt thoſe whom Heaven ſeems to have created for their joint Happineſs and Satisfaction.

I DO not pretend, MADAM, by this, to debar you from enjoying the Company of your Friends, or the advantageous Pleaſures of an agreeable and ſelect Converſation. Nor would I deny you the Privilege of a male Friend, that may aſſiſt you with his Judgment and Advice. I would only obſerve to you, the Delicacy and Prudence neceſſary in making ſuch a Choice. The Diſtinction between Love and Friendſhip is ſo very ſlender, that it is not eaſy to imagine, a Virtue

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and a Paſſion, ſo nearly reſembling, ſhould always keep their proper Diſtance. For this Reaſon, I think, the Perſon you honour with your Confidence, ſhould be of ſo advanc'd an Age, and ſo unblemiſh'd a Character, that your Acquaintance need not fear the Cenſures of the World, for infringing the Rules of Decency.

JUDGE, MADAM, of the Excellency of this Quality, from the Reſpect paid to it by the moſt abandon'd Part of the World. It is never violated or transgreſs'd, but all the better Part of Mankind take the Alarm, and unanimouſly join to ſupport its Intereſts; and yet it is neither an Article of Faith, nor an Act of Parliament. I take this univerſal Regard, paid to it, to ſpring from the inſeparable, but ſecret Connection it has with Honour and Goodneſs, and the eternal Averſion it has to Envy and Detraction. I know that Vice ſometimes conceals itſelf under this Veil of Decency, and a fair Appearance, and that, conſequently, we may be deceived, in the Concluſions we draw from it. But, at the ſame Time, there is this conſiderable Advantage gain'd by obſerving its Rules, that you preſerve the Eſteem and Conſideration of the World, which, having no other Way to judge of the Heart, but by our Conduct, is always ſatisfied, if that be apparently regular and juſt.

GUARD yourſelf, in particular, MADAM, againſt ſelf-Love, and ſhun that Folly too incident to ſo many of your Sex, who, from the extraordinary Opinion they have conceiv'd of their own Charms, imagine they muſt produce the ſame Effect on all who behold them. Between believing

and wiſhing ſo, the Difference is very inconſiderable; and when once a Lady is brought to that Point, ſhe is in Danger of being carried much farther than ſhe imagines. Whatever Reaſon your uncommon Share of Beauty might give you to think ſo, I perſwade myſelf you will not be ſo credulous on this Article: But, at the ſame Time, let me conjure you, MADAM, never to trifle with the ſincere Paſſion of a Man of Honour and Worth. What Glory or Advantage can you receive by making ſuch a one either ſeemingly ridiculous, or really miſerable? For, as your Virtue will never ſuffer you to entertain or encourage a Paſſion you have no Thoughts of returning, ſo, after the firſt Declaration of this Nature, you ſhould carefully avoid giving a ſecond Opportunity, and even, as much as poſſible, keep out of his Sight, leaſt the Preſence of an Object, which ſuffers ſo much on your Account, ſhould diſturb the Tranquillity of your Mind, and raiſe a Compaſſion in you, that might perhaps afterwards take a tenderer Turn.

IT will be to no Purpoſe, MADAM, to object, that you can ſee no great Diſtinctions obſerved in the polite World, between Women of Character, and thoſe whoſe Conduct is leſs ſcrupulous; that they are received in all good Company with the ſame Freedom, and treated with the ſame Reſpect. I own, it is true, that formerly a Lady, who was tender of her Reputation, would have hardly received a Viſit from one whoſe Character was under the leaſt Shade; and that it is quite otherwiſe now. But tho' the ſame Cuſtom, that firſt introduc'd this Maxim, has thought fit

to repeal it, it does not alter the Nature of Things; and a Lady of an unblameable Character will be always conspicuous and acknowledged, wherever she appears. —— But grant it were not so, let me ask you, MADAM, if Virtue is not charming enough, to be lov'd for its own Sake, as it carries its own Reward.

NOR will you be able, MADAM, to excuse yourself, by alledging the Temptations and Allurements of a Court. Our modern Courtiers are so intent on pushing on their own Fortune, or supplanting their Rivals, that they have little Time to allow to Politeness and Gallantry, with Respect to your Sex; and of those who shine this Way, the Number is so small, that there is no great Merit in preserving your Heart. It is a vulgar Mistake, that Vice flourishes most in Courts. Whatever Passions reign there, they put on, at least, a handsom Disguise. There is an Appearance of Decency observ'd, which, if it does not lessen the Crime, at least, prevents the Contagion of it. For Example, if People there, as they do in other Places, speak ill of one another, they do it with such Precaution and good Manners, that the Scandal is seldom gross or publick. If Intrigues are carried on, it is with great Measures and Address. It is plain, it is not so in other Places. Greater Liberties are taken, and Appearances are less regarded.

AMONGST the Weaknesses your Sex is charged with, the two most dangerous, in my Opinion, are *Curiosity* and *Revenge*. Think, MADAM, into how many Mischiefs we are led by the one, and how many Errors are occasioned by the other.

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As for the latter, consider the dreadful Effects it produces, and the Remorse that always follows it. If a Man be the Object of your Resentment, you cannot do Justice to yourself in Person, but must employ some Friend; and, by the Discovery of your Weakness, in exposing the Quarrel, give him the Opportunity to make his own Advantage of it. And do you think the World is so charitable as to believe, that the Gentleman, who stakes his Honour, his Fortune, and his Life, in your Cause, does it without the Hope of some Return. Do not imagine your Quality, in this Case, will screen you from Reflection. The Age we live in is so censorious, that that will rather be made a Handle of to condemn you. The Faults of the Vulgar are conceal'd by the Obscurity of their Birth and Condition. It is quite otherwise with Persons of your Distinction; their Situation exposes them to the publick View and their Examples have such Authority, that they serve their Inferiors for Imitation or Excuse. Let me intreat you then MADAM, never to give a Loose to your Resentment, least you should authorize a Crime so pernicious as that of Revenge.

AN obliging Behaviour will readily prevent your falling into any Hazard this Way. For as few are so unreasonable as to be angry, but when they think themselves offended, so there are scarce any so brutal, as to injure an inoffensive Temper; but since there often appear Monsters in Nature, which she never intended to produce; so, if, notwithstanding your Prudence and Goodness, there are any capable of treating you with Disrespect, it is a Misfortune I would have you return no o-

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ther Way but by Silence and Contempt. I own, this may seem a Peice of self-Denial, that requires a strong Virtue to support it; but, every Thing consider'd, I am sure, it is the only Way a Lady can in such Cases come off with Honour. Courage is a Quality entirely foreign to your Sex, and there is nothing you ought to avoid more, than making a Noise in the World.

CURIOSITY (by which I mean the Desire of knowing future Events, for there is another Kind of it that is allowable) is another Weakness I would desire to caution you against. Why would you, MADAM, attempt to draw aside the Curtain which GOD has plac'd betwixt you and him, and become the voluntary *Dupe* of an Astrologer, or a *Coffee-Tosser* (1), —— who have just as much Knowledge of your Destiny as you have of theirs. There are some Things should never be enquired into, both because a Discovery of them is impossible, and we always hurt ourselves in the Search. If you want really to know what will happen to you, examine your own Conduct; for tho Fortune sometimes triumphs over human Precaution, yet more generally the Colour of our Lives depends principally on our good or ill Management. Rest content then in that Uncertainty of your Fate, which the Wisdom

(1) The Term of *Coffee-Tosser* is of the Translator's Addition, the Practice being entirely modern, and suited to the present Age: But the Pretenders to this mystical Art are so numerous, and the Thing itself is so eminently ridiculous, it carries its own Confutation.

Wisdom of Heaven has establish'd, and reject all Commerce with those who make their own Advantages from the Folly and Credulity of others.

A Fondness for Gaming is one of the greatest Mischiefs can befal your Sex. As nothing is a truer Ornament to you, than that Sweetness and Mildness that is so natural to your Form, it seems to me an Impossibility to preserve those two Qualities, if you abandon yourself to a Passion which is almost always attended with Anxiety and Impatience. I have often wished, that a fine Lady, who has lost considerably at Play, would immediately employ one Moment to consult her Glass, and, by the Disorder of her Face and Person, judge of the Agitation of her Mind. Perhaps this Expedient might be of Service, and the Care of preserving her Beauty produce a stronger Effect than all the Remonstrances of Reason. But let us suppose (which seldom happens) that a Lady can be composed on these Occasions; let her consider the Prejeduce she does herself and Family, by hazarding the Loss of such considerable Sums; and how much she exposes her Character, by the Excess of a Diversion, which is capable of disturbing the Soul in so extraordinary and violent a Manner, and of putting the most reasonable People beyond themselves. Can she believe a Man exasperated with a Run of ill Luck, is yet so much Master of his Temper, as to preserve the Respect due to her Quality? And if she has the Misfortune to be in his Debt, is she sufficiently assur'd of her Virtue, to believe herself safe from the Solicitations of a Passion that employs all Advantages to obtain its own Satisfaction?

on? But allowing her Virtue to be unsurmountable, she must own, that, once she has given up her self to this Extreme of high Play, she must renounce all Oeconomy in her Family, all Decency in her Conduct; that she must neglect all the valuable Concerns of Life, at the Expence of her Fortune and Character; and that she must expose herself to the just Reproaches of an injur'd Husband: A Thing of all others she should apprehend the most.

Add to all this, Madam, that extravagant Play is commonly join'd with Avarice. A Vice that is generally mean and odious wherever it is found, but is remarkably so in Persons of Quality. In private People Covetousness is liable to a favourable Construction. In some it appears like Frugality, and in others may be presumed as an Incapacity of doing Good; but, in People of Rank and Distinction, it is impossible either to be disguised or excused. Preserve your self from a Passion so base and selfish, that it is able to stop the Exercise of every other Virtue. In Effect, Madam, Generosity, Goodness, Justice, Gratitude, the Compassion and Humanity we owe to the Distress of others, all these shining Virtues lose their Influence and Force, when counterbalanced by the single Weight of Avarice.

Nor will you need, on this Account, Madam, to run into the opposite Extreme of Prodigality. Kings, great and rich as they are, may embarrass their Affairs by an excessive Profusion, and the ill Management of their Bounty. There have been

Examples

xamples of this Nature (1). There is a great eal in knowing how to beſtow Favours. Libe-ality is an Act every Perſon of Diſtinction ſhould udy, and which it is not ſo eaſy to attain. With-it Flattery, I know but one in *France* that un-erſtands it in its Perfection.

Every Deſign that is undertaken without ſome tional End and View, is commonly either ridi-ulous or unſucceſsful. If it chance to happen o-herwiſe, the Succeſs or Honour of it is no Way ne to ourſelves. Upon the Strength of this Ma-m, I think I may ſafely affirm, that theſe Bene-s the Great beſtow, without Choice or Diſtinc-on, are ſo many undeniable Proofs of their Want of dgment and Taſte. They ſhould have no other otives in their Bounty than the Merit of thoſe o receive it; that generous Humanity that mpts them to relieve the Innocent and Unhap-; that true Glory that reſults from the Con-ction of Power and Goodneſs, and the Con-uſneſs of acting in a Manner ſuitable to the nity of their Station. Magnificence and ndour, however they may dazzle the Eyes of Vulgar, loſe all their Value, when diſplay'd merely

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1) King *Charles* II. is no bad Inſtance of this Be-ur. I will not ſay, that no Prince ever received a Revenue; but I will venture to ſay, that happy for his People, the large Sums he received were ſtantly diſtributed amongſt his Miſtreſſes and Fa-es, who were generally of his own Character for eneſs, and conſequently the political Blood (that Wealth of a Nation) only circulated thro' a warm nerous Heart.

merely to amuſe our Vanity, or ſupport our Pride. Such an empty Oſtentation of Grandeur is only excuſable in thoſe, who, from a mean and ignoble Station, have been raiſ'd to Titles and Riches. In you, MADAM, ſuch a Conduct would appear mean and unworthy of yourſelf. Let your Care be applied rather in the Embelliſhment of your Mind, in adorning it every Day with ſome new Mark of true Greatneſs and Virtue. Believe me, this internal Magnificence is highly ſuperior to the other, and is the only one a great Princeſs like you ought to value herſelf upon.

As to Gallantry, MADAM, I ſhall only ſay, that there are ſome married Ladies, whoſe Characters are ſo happily eſtabliſhed, that they may diſtinguiſh themſelves this Way, without endangering their Reputation; yet the Number of ſuch is very ſmall, becauſe Gallantry, as I underſtand it, being a Commerce between two Perſons of Wit and Politeneſs, in which the Affections and Senſes are wholly excluded from any Share, there are few can hold the Balance even between Love on the one Side, and Coquettry on the other. — But for Ladies, who, like you, have not altered their Condition, I think you ſhould, by no Means, form any Engagements of this Kind, becauſe, in doing ſo, you muſt underſtand ſome Things it becomes you to be ignorant of, or, at leaſt, to appear ſo; and, conſequently, you muſt expoſe your ſelves to the Cenſures of the World.

I AM apt to believe, MADAM, a great many Ladies, at the firſt Sight, will be ſhock'd at the ſeeming Severity of theſe Maxims. What! no Learning, no Gallantry, no Love? What Converſa-

verſation then? Shall we only talk of Heads and Petticoats? Why really, Ladies, I cannot help thinking theſe laſt the properer Subjects of the two. However frivolous theſe Topicks may appear, they ceaſe to be Trifles, when they ſerve to keep out others that are more dangerous. Do not be afraid, that, by inſiſting on theſe, you will give us a mean Opinion of your Senſe. If you have that, it will eaſily diſcover itſelf, whatever Care you take to conceal it. A ſingle Smile diſcovered *Brutus* in the Height of his affected Folly; and perhaps *Lucretia* had thought leſs of His Judgment, if he had been at more Pains to diſplay it.

THERE is nothing more unaccountable than the Caprice of the World. Stupidity ſhocks every Body; and yet we are often as much diſpleaſed with too much Vivacity. It is no difficult Matter to aſſign the Cauſe of this. The greater Share of Senſe we have, the more carefully we ſhould avoid the Affectation of diſcovering it. Modeſty has ſomething ſo ſoft and inſinuating in it, that it diſarms Envy. Self-Conceit has a very different Effect. People regard it as a Tyrant, that would impoſe its Laws upon them, and rob them of the Liberty of Opinion. Thus, wherever it appears, it raiſes ſuch a Number of Enemies, as at laſt overcome and deſtroy it.

You will have here an Opportunity, MADAM, to exert your good Senſe and Judgment; for I think there are no certain Rules in this Caſe. A Thing may be properly ſaid at one Time, and in one Company, that would be inexcuſable in another. And it may be a Piece of Prudence, at a parti-

particular Juncture, to own yourself in the wrong, tho you are really conscious you have not been so, which, at other Times, would be an Article both of Indiscretion and Hypocrisy.

It is a wonderful Faculty in the Understanding, that it secures against the least Mistake, by setting every Object before us in its just Light. From hence, Madam, learn its inestimable Value, and how much it is your Interest to cultivate and strengthen it by Reflection and Thought. Those who neglect making due Observations on the Occurrences of Life, are like some accountable Travellers we meet with, who, after having made the Tour of *Europe*, return as ignorant of what they have seen, as those who never were abroad.

The Want of Leisure, occasioned by the Hurry and Irregularity of a Court Life, Madam, will be no Excuse to you. You may keep always one Quarter of an Hour out of the Twenty four to yourself, which will be sufficient. If your Sex would but usefully and rationally employ so inconsiderable a Portion of their Time, I am of Opinion we should not see so many mistaken and unnatural Characters in the World. There would not so many antiquated Beauties put on, too awkwardly, the Air and Livery of Youth; and so many blooming Charmers affect the Gravity and Wisdom of old Age. It is from hence such Numbers of Women appear ridiculous. Characters that are assumed, seldom succeed, because they are generally either not supported, or over acted. While Youth lasts, Madam, let your Behaviour be of a Piece. Enjoy freely those Diversions and Pleasures that are suitable to your Age and Quality. Go to Assembli-

Share in it, as in the other Accidents of Life; and that, of all Follies or Neglects, it is the most ridiculous and inexcusable, for any Consideration whatever, to be careless about that immortal Part of you, whose eternal Welfare or Misery depends solely on your own Choice and Behaviour.

FINIS.

JAN 30 1922